entities distinct from the substance of matter, but only different modifications of it in respect of figure, site, and motion, causing different sensations in us; and were all to be resolved into mechanism and fancy. For as for that conceit of Anaxago-ras, of pre and post-existent atoms, endued with, all those several forms and qualities of bodies in-generably and incorruptibly, it was nothing but an adulteration of the genuine Atomical philosophy, and a mere dream of his, in which very few followed him. And now they argue contrariwise for the souls of men and animals, in this manner:; because they are plainly real entities distinct from the substance of matter and its modification; and men and brutes are not mere machines, neither can life and cogitation, sense and consciousness, reason and understanding, appetite and will, ever result from magnitudes, figures, sites, and motions; that therefore they are not corporeally generated and corrupted, as the forms and qualities of bodies are. **A<$vvarov* yivar0<u *TI* e/c /KrjSevac *Trpov-rrapxovTog** It is impossible for a real entity to be made or generated from nothing pre-existing. —Now,- there is nothing of soul and mind, rear-son and understanding, nor indeed of cogitation and life, contained in the modifications and mechanism of bodies; and, therefore, to friake soul and mind to rise oujt of body whensoever a man is generated, would be plainly to make a real entity to come out of nothing, which is impossible, I say, because the forms and qualities of bodies are generated and corrupted, made and unmade, in the ordinary course of nature, therefore they concluded, that they were not real entities distinct from the substance of body and its

various modi-